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# INTEGRITY

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OCTOBER, 1949 VOL. 4, NO. 1.  
VOCATION

# CONTENTS

EDITORIAL	- - - - -	1
CHRISTIAN VOCATIONAL GUIDANCE		
By PETER MICHAELS	- - - - -	2
PLAINT OF A TEACHING NUN (A Poem)		
By MARIE LAUCK	- - - - -	11
THE RELIGIOUS VOCATION TODAY		
By JAMES MARK EGAN, O.P.	- - - - -	12
VOCATIONAL ELBOW-GREASE		
By ED WILLOCK	- - - - -	19
THE VOCATION OF SUFFERING		
By HELEN CALDWELL	- - - - -	28
THE VOCATION OF A JOURNALIST		
By ROBERT HOYT	- - - - -	31
TECHNOLOGY AND WORK		
By FRIEDRICH GEORG JUENGER	- - - - -	38
BOOK REVIEWS	- - - - -	44

**INTEGRITY** is published by lay Catholics and dedicated to the task of discovering the new synthesis of **RELIGION** and **LIFE** for our times.

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## EDITORIAL



UMAN society is not like a machine but like a body. Back of all the errors of modern social organization, from the assembly line to the bureaucratic state, exists one supreme error from which all the other errors are derived. The error is this: the attempted mechanization of an organism, the effort to treat a living thing as though it were a dead thing.

Now that the process is reaching its term, socialist politicians are unconsciously trying to make all their citizens robots or cadavers, because the methods of socialism are mechanized methods, abstracted from the living context, and quite unable to deal with the irregularities of the human will.

The socialists want a system of medicine or government which will work whether doctors are virtuous or vicious, whether politicians have good will or bad will. Before them, and siring them, were the capitalists who wanted production lines that would produce independently of whether the workers loved the owners, loved God or each other; whether they liked their jobs or they didn't like them, whether or not they were happy or fulfilled. They desired, and for a while got, a sustained, spiritless response to a weekly pay-envelope.

The profit system will inevitably yield totally to the bureaucratic state unless it reforms itself out of existence, unless it allows life, spirit, morality, will and grace to re-animate the social order. The problem of re-Christianizing society is largely a problem of revitalizing society.

As dead things have uniform, repetitive parts, so living things have functions. We must begin to think of society again as a body, in which some of us are eyes, some ears, some hands and some hearts, all different and all necessary, giving and getting life from the whole.

A functional society can be rebuilt best from the bottom (whereas a planned economy works from the top) by more and more people discovering their functional places, their vocations.

This issue of INTEGRITY is about vocations. We consider the problem of vocation not only pressing, but central to the new order which we must build.

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THE EDITORS

INTEGRITY - 1



# Christian Vocational Guidance

God made men different from each other because they have different things to do, different functional positions to fill in an organic society. If we could read the mind of God we would know in each generation what the work of the world is and where each man belongs (John herding sheep in Asia, Mary praying in a convent in Spain, James starting a paper in Africa and George running an elevator in Chicago). We could tell everyone where to go and what to do, and everyone would be substantially contented because the round pegs would be in round holes and the square pegs would be in square holes, each man's work would correspond with his gifts and each man would see how necessary he was to the whole, the simple as well as the learned, the rich as well as the strong, the feeble-minded child as well as the statesman.

However, the men who have set themselves over us as gods (the psychiatrists, industrialists, personnel experts and socialist statesmen) have a different and far inferior view of the world's work, and they are trying to crush us haphazardly into the pigeon-holes of their systems. The result is much human anguish, especially in the young. Worse than that, the result is liable to be the loss of many souls, because, just as it takes heroic virtue to remain married to the wrong woman, so everything in a job for which one is unsuited tends to lessen rather than increase one's virtue. Most people realize this in a sort of way, which is why we have a rash of vocational counselors springing up. However, these vocational experts are trying to redistribute people within false systems, and so they can only make minor adjustments. The variety of human beings corresponds to the variety of functions in *God's* plan, not to the want-ad columns of industrial capitalism or the forced labor of the servile state. In a word, our economic and political system does not reflect the divine plan. For every simple soul God made to man an elevator or tend some sheep, industrial capitalism wants a thousand robots. Furthermore, none of these man-made systems come out right. They have a lot of people left over (women over forty, aged and indigent parents, the insane, the feeble-minded, the grey men in the skid-rows of large cities, the unemployed). God, by contrast, makes no unnecessary people.

## God's Plan for Our Generation

If God's plan for our generation remains essentially a mystery there are nevertheless a few major directives from on high. God has not told us exactly how it will work out but He has said, through His Church, that our work is the *restoration of all things in Christ*, that is, the reorientation of modern society to a Christian end. That means beginning new social forms, reforming old ones. It means a general and widespread personal reform, as the preliminary, the means and the end of the whole restoration. It means a whole new and intense spreading of the Good News, a "propaganda offensive" as the caricaturists of Christianity would say. So much we know in a general way, and this knowledge is particularized and supplemented by periodic directives from the Holy See. Using this as a guiding framework, today's Catholic has to set out to find *his* vocation. He will not, however, be able to deduce it from general premises. To find particular vocations you have to start at the personal end, and work up into the pattern. Since God makes both the people and the general plans, there corresponds to each one's duty a "call" to its performance. A vocation means precisely that the work is ready and waiting (if not in the physical circumstances, at least in the need), and that the person to do it (who is likewise always qualified, with God's help) has out to correspond to the signs leading to it. The idea of vocation (as we have said before in these pages) is diametrically opposed to that of job-hunting. One is a "call" within an organic, functional system, the other is a competitive pressure, or an aimless searching, to fit into a mechanized whole.

## The Inadequacy of Secular Vocational Guidance

Clearly, Christian vocational guidance ought to be radically different from the prevailing secular efforts. It cannot adapt their general plan with minor modifications or additions. As long as Catholic schools, employment agencies and clubs continue to sponsor talks by representatives of the Bell Telephone Company, personnel managers of big department stores, and chemical manufacturing companies, they will be steering students into lifework which virtually renders them impotent to participate in God's plan for the renovation of society, thereby jeopardizing society and their soul's salvation. This is true even if guidance tests are able to route the students more or less according to their natural talents. Christianity is not something which can be super-added to society today, it can't be pasted on to a secular occupation as an ornament, but must act as the formative principle of a new order.



## **Need for Christian Vocational Guidance Courses**

The religious instruction and formation of Catholics is largely nullified unless they are also enabled to make vital contact with society at a point where they can infuse Christ's life into the social organism. To help them to make this vital contact should be the work of Catholic vocational guidance and training. For the lack of it graduates of Catholic schools are floundering around or resigning themselves to subordinate positions within a mammon-centered economy in which they are powerless to effect radical changes and are themselves frustrated. Or else they succumb to the practical paganism around them.

There is a similar need in the Catholic Action movement among workers. Most of the workers themselves feel a need to progress into integrally Christian work after starting a ferment in their offices and factories, and there is no reason why they shouldn't do so, as others become trained to replace them. Furthermore, they need to lead those over whom they have influence into something fuller than personal or family Catholicism. To direct confused modern people into fruitful occupations in respect to the new order is a very great work of mercy. This could be done through setting up vocational guidance courses as "services," later following them with training schools and placement bureaus. What is all important is that such services be conceived in a Christian way and not patterned after the secular design.

The purpose of this article is to indicate what such a course might comprise.

### **The Course**

#### *Requirements*

If the course is given by a Catholic school all interested students can participate on the general supposition that their Catholic education has given them a desire for a worthwhile Christian career. This is usually the case too. The sort of hardened materialism that is so regrettably common among young working Catholics is usually acquired during the first year on a job. It has frequently been noted, in the Telephone Company for instance, that girl graduates of Catholic schools have good will, some idealism and a fairly good sense of values, when first employed, but that it only takes several months for them to fall into the groove of "monotony plus pay-check" from which it is difficult to arouse them again.

For this reason vocational guidance should be offered among workers only to those who are discontent with their jobs and that not just because the jobs do not pay enough for clothes or luxuries.

One effect of the Catholic Action ferment should be to create this discontent, to make workers hunger for more Christian and meaningful lives.

Those who are chosen for the course should realize that this is not an academic course, but one in which they should expect to discover their vocation, or the direction of it. This will not be done by magic, nor without a change in themselves. Therefore let them, in fact urge them, to take measures to attune themselves to God's will. There should be a regular program of prayer, fifteen minutes a day, Mass, and a little spiritual reading perhaps, that each agrees to follow, praying not only for light in his own case but for everyone in the class. Apart from their spiritual preparation there will be no "homework."

### *Method of Conducting*

Probably the best way of conducting the course would be through a series of informal lectures to the whole class, followed by group discussion. There should be some personal contact from the beginning with each student by the teacher or the Catholic Action members. There should also be provision for a personal interview with anyone who wants it, with the teacher or other of the lecturers. The students should get to know each other also, since they are going to have to solve their problems jointly.

The number of lectures will depend on the resources of the group giving the course.

### *The Question of Ability Tests*

Ordinary vocational guidance leans heavily on tests: personality tests, intelligence tests, manual dexterity tests, and so forth. These are just elaborate means of discerning general abilities and particular talents. There is nothing magic about them. In fact, rather than being an improvement on natural judgments they tend to be an elaboration of the obvious, or a less sensitive (because mechanical) way of estimating abilities. One reason they are generally used is because counselling is done in respect of strangers, by people who are trained to give tests rather than to estimate character. Since it is presupposed in this course that there will be warm, personal relationships established, and that everyone concerned is sincere, I consider it unnecessary to introduce tests, but this without entirely despising them.

### *Lecture 1: The Idea of Vocation*

The idea of vocation must be made very clear at the outset. Spend several talks on it if necessary. Let every member come to realize that he has a vocation, that there is a lifework waiting for



him to do. The ordinary modern youth has no preparation for his lifework, so that he cannot judge what he ought to be doing by what he can do now. He should be prepared to train as long and as patiently as necessary, once he has some idea where he is going. He must also be prepared to make sacrifices, with God's help. The longer he has been in an unsuitable rut the more sacrifices he will have to make, which is why it is so important to steer youth right while they are still in school.

It would be well to make clear the difference between being patient and drifting. The drifter is always discontent, goes from job to job aimlessly working. The patient man sets goals for himself. He says, "I know it is God's will for me to be doing this now so I will do it as well as possible, even though I don't see where I go from here." Or he figures, "I'll stay at this dead-end job only six months longer, and meanwhile I shall take the following steps to discover my vocation."

But above all, in this first lecture, the students should learn that God has a plan for them and they are not just chaff to be blown around by the winds and whims of the work-a-day world which they know. They must have confidence that prayer and searching will lead them to a path which, whether pleasant or unpleasant, will be co-natural with them, so that their life can expand in God.

## *Lecture 2: Temperamental Directives*

Some people teach today that you can not classify people, that you can not rightly say, for instance, that Mr. Smith is a phlegmatic type, but only that Mr. Smith is Mr. Smith, a rational animal but otherwise unique. There are others, with whom I agree, who say you can make rough classifications of people, and that these are very useful for self-knowledge and for finding one's vocation.

In this regard I prefer the classical division of temperaments to the modern efforts. The classical division is into sanguine, melancholic, choleric and phlegmatic, or a combination of these. I have often seen it happen that a person who comes to understand his temperament will suddenly have realizations like this: "So that's why I nearly had a nervous breakdown doing that stupid work, while Mary Jones was quite contented," or "Now I realize that I shouldn't be always urging John Smith to heroics or mortifications. Until he becomes a saint he needs a modicum of the world's goods, whereas it is not holiness so much as temperament which enables me to live in barren surroundings."



There are a number of good descriptions of the temperaments available. You will find one in the back of Tanqueray's *Spiritual Life*. A more understandable and popular summary is available in a small pamphlet *The Four Temperaments* by Conrad Hock (Bruce). The *Ligourian* magazine's January 1949 issue had a very good article on the temperaments, relating them among other things to fitting occupations. Here is their view (these refer to the pure temperaments rather than the mixed).

The sanguinic temperament is best fitted for "athletics, acting, or salesmanship, and any work that requires meeting and mingling with people, without too much responsibility for details," whereas the melancholic temperament is admirably suited for "the fine arts: literature, painting, etc.; speculative study and research; teaching, preaching and writing on religion." The choleric temperament will best succeed in "executive positions, if faults are checked and controlled. Makes an excellent farmer, where energies can be directed to conquer the land, not other people," and the phlegmatic temperament does best "scientific and mechanical detail work, experimental research, the practical trades and occupations. Good for personnel work, because of clear judgment unclouded by emotion."

Some of these things, of course, are hard things to do in a Christian way these days.

The discussion of temperaments really ought to continue until everyone in the class knows where he fits in, at least roughly. However, students should not be urged to tell their temperamental discoveries to everyone, because these facts are very revealing.

### *Lecture 3: Talents*

Temperament indicates a direction, whereas talents are more specific. Melancholic people in general may be suited to writing or painting, but a particular melancholic can only be a writer or a painter if he has the talent. Some general things can be said about talents.

In the case of genius, which means exceptional talent, there really is no difficulty. Anyone who can play Mozart at three has a lot of problems but no vocational problem.

Among ordinary people there is a certain transfer of abilities. One who is good in mathematics need not necessarily become a mathematician. He may become a bookkeeper but he may also become a theologian. Basic aptitudes are what most vocational tests reveal, whether a person has a mathematical mind or a poeti-

cal mind, whether he has a good memory or can put alarm clocks together when they come apart. As aforesaid, most people know this about themselves already, and in any case it is not conclusive evidence of one's lifework. The secular counselor dovetails these talents with the fields of opportunity in the secular, un-Christian world. We have to know them too, but use them otherwise.

It would be well to stress that not all talents indicate the main work of one's life. Some are meant to ornament life. We have fallen into the habit of putting a price-tag on everything in a day when women sell their beauty to John Powers and men sell their personalities to advertising agencies, their voices to radio stations. But if a girl is a pretty good singer she should join a choir and praise God with her voice. If she is beautiful, and also modest, it will help preserve her marriage.

Students of the course should privately list their talents, developed or not. They should ask themselves what they do with their spare time, when they are under no compulsion. Hobbies are often an indication of frustrated careers. However, nothing specific can be deduced from talents (except where they are outstanding) unless something more is taken into account: circumstances.

#### *Lecture 4, 5, and Etc.: Opportunities*

These talks will be the Christian counterpart of the lectures by the Telephone Company, Macy's, International Business Machines, and the rest. They should preferably be given by people active in the field of the lay apostolate and should strive to give the Christian vision of reconstruction in major directions. Unlike I.B.M. these fields have little to offer in a concrete way yet. They are virgin terrain, waiting for pioneers. Nevertheless, since it is pioneers that God needs, one can suppose that the students, singly but more likely in groups, will themselves become pioneers. The talks should cover the whole field, tell the type of approach necessary, the abilities to develop, where and what training can be obtained, the projects which need to be started and what beginnings have been made. Here are a few suggestions for talks.

*Writing and publishing.* Here stress should be on the new Christian offensive, the type of magazine or paper that is being started, the type of writer and worker who is needed; the need for a distributing system for Christian literature, apostolic book stores, book barrows, etc. In short, a whole survey of the field.



*The works of mercy.* There should be a clear statement of the general problem (that is, the secularization of most works of mercy under the state) and then show the direction of the works of mercy done in a Christian way, whether by the laity or religious. Special stress (possibly special talks) should be given to peculiarly needed Christian action, such as in the care of the insane, houses of hospitality, and home nursing.

*Farming and the land movement.* Here a good talk would show the real picture, the difficulties, the possibilities, the need for farming and the possibilities of getting it. It would tell of beginnings already made by land groups.

*The crafts.* This should particularly center around problems like housing, and the possibility of Christians developing groups of different sorts of craftsmen who can break the deadlock in respect to basic living problems.

*Education.* A real discussion of the possibilities of teaching what is most needed—as in rural schools, Negro schools or in adult education amongst the confused intellectuals of Chicago or New York. Stress should be put not on degrees and accreditation but on truth, how to learn it and where to be able to teach with as little as possible preliminary exposure to the nonsense of Columbia Teachers' College.

These five suggestions are just a beginning. As anyone can see, this sort of thing could go on forever. The chief difficulty will be to get speakers who have the vision and are in the field. It would be better to describe these things at second-hand rather than run the risk of having them treated in the old secular way, which will deaden the Christian ideal with human prudence.

### *The Concluding Lecture*

It is unlikely that anyone's vocation will be clearly settled as a result of this course, but everyone should begin to see dimly the direction in which he must go. The final lecture should be, therefore, not only a brief recapitulation with special emphasis on the ideals and basic principles, but the beginning of the next step, which is training.

The ideal would be for the group to break down into small groups to arrange for training and further discussion. Thus a handful of would-be intellectuals can form a study group to pursue the subjects they think will give them necessary background. Some would-be carpenters can get a retired carpenter friend to instruct them or can volunteer as weekend apprentices on an apostolic housing project.

Besides training, the group should look forward to apprenticeship wherever it is available. Here is where the sacrifice will come in, because a job at which you learn, especially in the apostolate, will pay a lot less than the world will pay you for being its slave.

### **The Need for Courage**

It takes a lot of strength to go against the current and those who try will not get much encouragement. That is one reason why they should stick together. Besides, groups are necessary. This is no age for individual achievements.

Most of all, a person will need the gift of fortitude, which must be fed by a constant cultivation of the interior life. We are not building a temple for mammon but a holy world for God.

PETER MICHAELS

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**Aggressive Personality**



## Plaint of a Teaching Nun

Oh God, why do I fail?  
For love of Thee, I took this veil  
To teach your little ones for all my life.  
Seth Goodman wed today his seventh wife—  
Most likely to succeed, Class of Twenty-six.  
May Smith's a dancer famous of high kicks—  
Devout, she was, a freshman back in Twenty-eight,  
"Most gorgeous legs to enter Stardom's Gate,"  
Belong to Susan, shy prom queen in Twenty-nine.  
And Tubby Smith is Champion Wine—  
Imbiber, A-plus student, Class of Thirty.  
Poor Simon never graduated, but his dirty  
Stories are best sellers every other year.  
And Stardom's King of Crime and Sex and Fear  
Is Sammie, Valedictorian, Class of Forty.  
Gay Fan hits headlines for each brilliant party—  
Thrice married, she, since graduation.  
Great cause of Peter's highest celebration  
Was some professional touchdown, I recall,  
Though his brains could out-think them all.  
Ah, yes, some graduates turn out well.  
They marry, rear their families, buy, and sell,  
And, faceless, silent,—people this old world,  
But why don't they have flags unfurled?  
Christ's flag—to lead their brethren's way?  
Why are Lucifer's banners hoisted first?  
While Christ's militia conforms with the cursed?

MARIE LAUCK

# The Religious Vocation Today

Under the wise guidance of recent Popes we have broadened our notion of "vocation" and have begun to see its wider applications. Confined to those who enter the priesthood or the religious life, its use tends to establish a barrier between them and the rest of the faithful who feel like second-class citizens of the Kingdom of Heaven, step-children in the house of their Father. However, it is not just to make the faithful feel good that we have begun to speak to them of their vocation, neither is it because we have realized that a true Christian society is a vocational society. Although our present purpose is to discuss the place of religious vocations in such a society, the realities on which all vocations rest shall be our first concern.

These realities are the Mystical Body of Christ and the obligation of each member to lead an integral Christian life, not only in the Church but also in the world. Each member of the Mystical Body has been called by God to fulfill a specific function within it, each is necessary to its full perfection. "But as it is, there are indeed many members, yet but one body. And the eye cannot say to the hand, 'I do not need thy help,' nor again the head to the feet, 'I have no need of you.' Nay, much rather, those that seem the more feeble members of the body are more necessary . . ." (I Cor., xii, 20-22).

This division of function is fruitful not only within the Church but also in the world. For the true Christian there is no breach between his religious and his human life, since Christ came that men might share in the divine life, which as a consequence, would bring about a perfection of his truly human life. So a man's life should be integral; by fulfilling his proper function in the social order, he is at the same time accomplishing his salvation. Our Lord fulfilled His vocation as much at the carpenter's bench as on the Cross; if He had failed in either, He would have failed entirely.

## General and Special Vocations

To each member of the Mystical Body God gives a general vocation. About it there is no doubt, no one need pray to discover its meaning for him. It is quite clear and unmistakable—it is a vocation to sanctity. "You therefore are to be perfect, even as your Heavenly Father is perfect" (Matt. v, 48). These words were obviously addressed by Our Lord to all men. He was calling all men to Heaven and certainly only the perfect can enter Heaven.



We know that such perfection must be obtained either in this life or in Purgatory. There are only saints in Heaven.

Subordinated to this general vocation is the special vocation, indicated more or less clearly to each man by his abilities, inclinations, opportunities and a thousand other signs that God makes use of. God loves variety, for by it He most perfectly mirrors His infinite goodness in the limited goodness of His creatures. Hence the numberless functions that have to be carried out in order that human life, natural and supernatural, reach perfection. If there be any task, any position, any function of life, that can not be subordinated to the general vocation to sanctity, it is not fit to be a special vocation, nor is it, in fact, even necessary for the good of man. Priests and statesmen, farmers, industrialists and laborers, professional men, fathers and mothers, a host of others have special vocations in either the Church or society. They respond to their special vocation in so far as they fulfill the functions attached to it in a Christlike way, striving to restore all that falls under their competence to Christ.

### Religious Vocations

The religious vocation can best be understood in the light of the distinction between the general and special vocation. *For the religious makes a special vocation of the general vocation to sanctity.* While others seek to sanctify themselves through the perfect fulfillment of their special vocations, the religious concentrates directly on the pursuit of sanctity. They are, so to speak, professional perfectionists. This is their whole reason for being. And unlike the rich young man of the Gospel, they do not turn away downcast at the invitation of Christ to sell all they possess and to follow Him, if they really wish to be perfect.

This is a truth that is easily ignored in our pragmatic times. We have a tendency to justify religious life on wrong principles, even to minimize its essentials and to emphasize the accidentals. Often enough we hear it said that teaching or nursing religious are of great value to the Church, but what is the value of the cloistered life? It is obvious that the emphasis is on the activity of teaching or nursing; the religious part becomes an efficient adjunct to the activity.

The continued existence and certainly the vitality of the religious life depends on the realization of the proper relation between the essentials and the accidentals of a religious vocation. The appeal of the religious life to souls is also conditioned by this realization; for it is basically an appeal to greatness. It is significant that the two forms of religious life that have been receiving

the most candidates since the war are the strictly contemplative and the foreign mission societies. Both involve a stripping of self that approaches the heroic.

To bring the essence of religious life into focus, it will be necessary to review some of the fundamentals of the Christian life.

### **Measure of Loving God**

"The measure of loving God," says Saint Bernard, "is to love God without measure." In these words are contained the core of the Christian life. We are totally products of God's creative love, which is most generously manifested toward His intellectual creatures. For to them He has granted an eternal destiny, a happiness that is a sharing in His own perfect bliss. God therefore presents Himself to men as an object of their direct love; His infinite goodness is to be embraced by their loving wills. Who can say that there is a limit to be placed on one's love of God? Can anyone ever feel that he now loves God enough? Can the layman say that he need not love God as much as a priest or a religious? No, each must love God with his whole heart, and mind, and strength, and soul. This is an obligation that falls on every man that comes to the use of reason; it is identical with the general vocation to sanctity.

There have ever been souls who wished to respond to this call of God's love in a very special manner. For them the Church has developed the religious life, which is precisely fashioned in such a way as to facilitate the response. The generous soul is told that if it wishes to be perfect it should adopt a stable form of life in which everything will conspire to further the love of God. The fundamental instruments of this perfectioning are the vows of poverty, chastity, and obedience, aptly called the counsels of perfection, since they are not necessary to all for salvation.

It is easy to understand how the vows powerfully foster the love of God by laying an axe to the obstacles in the way of a completely free embrace of God. Saint Paul notes that a man or a woman with a wife or a husband are concerned to please them. While this does not prevent a love of God, it is a distraction. Our Lord Himself pointed out the dangers of riches to those who wished to attain salvation. Century-old experience proves that the greatest obstacle to a complete giving of self to God is one's own selfish will, that the safest and quickest way to overcome self is to follow the will of another. The religious is like a skilled alpinist, who in his eagerness to reach the heights, casts off all unnecessary burdens. This act of renunciation does not imply that wealth, marriage, or freedom are evil in any way; rather it



is a declaration that in comparison with the love of God nothing is much good.

The vows form the solid framework of the religious life. There are numerous other elements that coalesce to provide a setting in which love can flourish generously. Prayer, community life, penances, all the traditional practices of the great religious institutes are ordered to this end.

### **Variety in Religious Life**

Even in religious life God loves variety. Yet there is no disorder, for the variety is an expression and an overflow of love. For love, as we well know, is a most active thing and seeks a multiplicity of ways to express itself.

Under the inspiration of the Holy Ghost love may direct itself entirely to God and then the activity of love is contemplation. When a religious institute organizes all of its activities to promote contemplation, it is a contemplative institute. This does not mean that members of other religious institutes may not be contemplatives; if they are, it is, in a sense, despite the form of religious life that they lead, which is not organized for contemplation.

The activity of love may also find expression in working directly for one's neighbor, and especially for the needs of one's neighbor. So the active religious institutes, while primarily seeking the sanctification of their members, are ordered to the performance of the corporal and spiritual works of mercy and through them to the apostolate of saving souls. It is the opinion of Saint Thomas that an active religious institute could be established for each of the works of mercy. In practice, most such institutes today include several of the works, such as teaching, nursing, caring for orphans, etc. within their scope. Under this type may be included most of the missionary institutes, which are dedicated to the salvation of souls and the works of mercy among the infidels.

There is a third type of religious institute that combines contemplation and action in a special way. Such have for the primary aim the sanctity of their members through contemplation. To this they add, as an overflow, a special activity—the communication of the fruits of their contemplation by preaching and teaching the word of God. While preaching and teaching are definitely works of the active life, the matter prescribed and taught is the same as that which is contemplated, i.e., God and all things in their relation to God. Here again the aim of the institute regulates its internal makeup, so that all the activities are ordered to

produce contemplatives that can communicate to others the fruits of their contemplation.

It is most important to realize that these distinctions are imbedded in the very structure of the various forms of religious life. A Trappist who can write may exercise a very fruitful apostolate among souls, but the Trappists do not train writers. The Dominicans, on the other hand, explicitly develop in their members not only the life of contemplation but also the ability to express what they contemplate by the spoken or written word. Other institutions sacrifice the practices that lead directly to contemplation in order to train their members for greater activity.

### **Religious Life in Modern Society**

Is religious life gradually becoming obsolete? Have the centuries hardened it into forms so rigid that it can not be adapted to the vital apostolate needed by the irreligion of our day? There are some who seem to think so; and perhaps they have some justification for their thought. For religious life can become rather stereotyped and devitalized. The zeal of the first years can become lukewarm. An institute founded to educate the poor may imperceptibly change so that it is conducting only colleges and finishing schools for the well-to-do. Another that was started to take care of orphans and dependent children, may find that its members have lost their zeal for such work and prefer teaching in a swanky high school. The hectic life led by most active religious leaves little time or even inclination for the quiet of prayer. The members present themselves to the world as a group of professionals (teachers, nurses, social workers, and so forth) in a religious habit, but with only a veneer of religious spirit. The reason for all this is very simple; the accidental has been placed before the essential. How can people be expected to lead deeply religious lives in the midst of great activity, if they do not receive several years of training? Yet we expect our religious, especially the sisters, to be deeply religious with only a year, or a year and a half, of spiritual training, often enough interrupted by the intrusion of activities that are actually forbidden by canon law.

The primary contribution to be made by religious institutes in this or any age is the production of real religious—men and women who are completely dedicated to God and the things of God, who are free to do any task that the Church calls upon them to do. They should be bright lights of holiness, standing witnesses to the truth that God and the service of God are the supreme objects of man's devotion, that man can live and live *joyfully* with nothing but God.

Anyone who recognizes the real function of religious life will have no doubt of its perennial importance in the Mystical Body of Christ. However, it may still be true to say that religious institutes could fulfil a more vital function in the vocational society that must be formed if the world is to be led back to Christ.

### **The Focal Point**

Through the promptings of the Roman Pontiffs, we are beginning to realize why it is so difficult for men to live Christian lives in our times. They lack a *community*; they must try to live on their own, which is a superhuman task in a society that is pagan or semi-pagan.

But how are we to re-establish the sense and the reality of a community? The framework is in existence; we must build on it. It is the parish. The parish must cease to be merely a dispensary and become the support of a real community of families united in Christ.

The key figures in this revolution of the parish are the parish priests under the Bishop. The religious institutes, whether exempt or not, are subordinated to the parish. They should supply the experts, the trouble-shooters, the assistants, upon whom the parish priests can rely in their great work of establishing Christian communities. They should supply saintly preachers for the special festivals of the community, devoted teachers and nurses and helpers for the family, fill countless other positions that a vital community affords. Powerful sources of grace could be spread through the community by the establishment of contemplative monasteries.

### **A Straw in the Wind**

There is one other point that should be considered, even though it presents a difficulty. What motivated His Holiness, Pius XII, when in the past year he granted canonical status to a new type of religious institute? These are "societies, whether clerical or lay, whose members profess the evangelical counsels in the world as their aim, in order to attain Christian perfection and the full exercise of the apostolate" (Pius XII, *Provida Mater Ecclesia*). The members make promises or private vows of poverty, chastity and obedience; community life is reduced to a minimum. They live in the world.

Could it be the conviction that for the modern apostolate greater freedom of action is necessary than the older religious institutes permit? Did the Holy Father feel that the already established religious institutes could not or would not change sufficiently, let us say, to allow their members to become factory



workers, or live in small groups in the slums? Or is there rather a real incompatibility between the older forms of religious life and some needs of the apostolate? The Holy Father says, quoting an earlier decree of the Sacred Congregation of Religious, "Their purpose was 'to follow the evangelical counsels faithfully in the world and to undertake those duties of charity which the religious were almost, or even absolutely, prevented from carrying out, owing to the evils of the times'" (Ibid).

The question, it seems, remains open; there is certainly a need for all religious institutes to examine themselves and determine whether they could not more perfectly conform to the pressing needs of souls today without destroying their own stability. Already in France and in England groups of religious have started this examination. The fruits of their discussions have been made available in the religious magazines of the two countries. Much good has already been accomplished, especially in France, where all Christians are becoming more vitally aware of the awful conditions in which souls are living.

God will never cease inspiring souls with a desire for greatness. Religious life, as long as it remains true to itself, will ever be the most perfect road to greatness. All forms of it can be molded to serve the innumerable needs of souls. Religious, under the priests and the Bishops, should be the inspirers and the trainers of a vast army of lay apostles. All must unite in the one great task of restoring all things in Christ.

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Executive Ability

# Vocational Elbow-Grease

Unless a vocation means a daily commitment to a specific task, and an increasing docility to the demands of charity it can not be a source of great virtue, it can not achieve the temporal ends for which it exists, nor can it bring an increased awareness of the presence of God. As a matter of fact, without committedness and discipline it isn't a vocation at all.

For many of the fellows and girls who are intent upon living a religious life, that is, a vocational life, and who at the same time have no call to religious life, there is a good chance that they will merely coat the surface of their lives with a "religious" veneer, acting upon the supposition that vocation implies little more than a conversion of attitude. The fabric and pattern of their lives will remain unchanged, only now everything will be acted out against a background of Gounod's *Ave Maria* played softly with the tremolo stop pulled out. They will clothe the windows of their souls with liturgical overdrapes, become intensely interested in holy gossip, and feel every moment ill spent that lacks a "religious" flavor.

If they persist in this, rather than integrating the spiritual and the material, and the supernatural with the natural, and the religious with the practical, they will become inhabitants of a never-never land where distinctions are never so sharp that one can tell the difference between Jennifer Jones and Bernadette of Lourdes. For them vocation will mean a role to be played. It will never be something so mundane or so grand as a job to be done. Rather than transfiguring a circumstance they will overlook it. They will mistake interior peace for studied composure. They will give religion a black eye, simply because they will confirm the calumny that religion makes one incompetent to handle *real* problems.

If we are aware of this likelihood it is less likely to occur. So let's face up to it. What is there about the modern attitude that tends to lead the well-intentioned through the looking glass and down the rabbit's hole, rather than along the road where the stones and the Crucified God are both poignant realities? To my mind there are two outstanding errors, more psychological than intellectual that keep us from grasping the significance of vocation. The first is that same old business—the divorce of the religious from the practical. The second is the idea that work is a nuisance.

## The "Religish" Attitude

It is an education to work in an advertising studio. There you see all of the modern attitudes manufactured, for the advertisers are the lyric poets of our day. If you would like to see an excellent symbol of the modern mind, the thing to see is an advertiser's "morgue." A "morgue" is a collection of pictures clipped from various sources, and classified under headings purely on the basis of appearances. This is to provide the artist with material so that he will know what a thing "looks like." In the file marked "religion" you will find such pictures as gothic arches, hands holding beads, a monk looking holy, Chartres Cathedral, a wayside shrine, pinky angels, Martin Luther, Pius XII, a chalice, a child kneeling beside his bed, a nun pouring medicine into an aborigine, and so forth.

As the artist thumbs through this file looking for some kind of picture to illustrate an ad that's selling organs, or a trip to Rome, or "Brotherhood Week," he is trying to find a picture that will express an attitude. His rendition of the subject will be diaphanous, and he will letter it in gothic. His finished work will be a "religish" painting, as distinct from a "voguish" clothier ad, or a "South Americanish" travel poster, or an "industrialish" illustration for a giant manufacturer.

Religion as portrayed in the ads or by the Radio City Rockettes during Holy Week is not a reality for which men die but an atmosphere in which people bathe. Religion is something that makes you feel good all over, like a bubble bath, unless you don't like it, and then you assume an "anti-religish" attitude.

Now this portrayal of "religishness" is a bit too stark to be immediately applied to any sincere Catholic looking for his vocation, but, living as we do in a Hollywood age, we are bound to slap grease-paint on all our notions of religion. There is good reason why a monastery garden should make a man feel more religious than a factory workshop, but it is only because the monks are religious and the workers are not. The religious spirit is not loath to attach itself to any good work. Christ would feel more at home in a workshop than a monastery garden if the workshop were Christian, because He was a worker not a monk.<sup>3</sup>

The antidote for "religishness" is to become more cognizant of the relation between the practical matter of work and the spiritual matter of vocation. Here again we must be wary of the pagan. The Devil saw that the notion of religion would become less distinct and fall into the twilight vagueness of the ad-writer's



sphere as soon as it became separated from callouses and blisters. They tell us that it is as natural for man to work as for birds to fly. Disassociate work from religion and you eliminate it from all but a small segment of life. It is no wonder that work has come to be regarded as a nuisance, having been stripped of the grandeur given it by Christ and His Apostles. But it also follows that a reintegration of religion with life, and a restoration of the concept of vocation, necessitates the return to dedicated toil.

### **"To dig I am not able"**

The steward in the Gospel who polished the apple for some of his bosses' debtors so that he could land a soft berth with one of them after he was fired, gave as the excuse for resorting to "angles" the fact that he was too lazy to work and too snobbish to beg. He would have felt very much at home in any of our urban centers today, and it is some wonder to me that he has not been made patron of modern vocational guidance. Direct action to solve any problem has been discarded as a work method and in its place has been substituted passing the buck, getting *in* with the boss, playing the angles, calling in an expert, or leaving it up to George.

I am not just carping when I point this out. It is the way the schools teach it and the way things are conventionally done. Direct means for proceeding from zealous desire to honorable achievement has become labyrinthian, requiring a knowledge less about the work proper than how to avoid doing it. Not only are we loath to do our own dirty work but we seldom feel any gratitude to those who do it for us. Our food and heat are brought to us and our garbage and ashes taken away. Sons of hod-carriers have learned to accept graciously the attention of flunkies as though it were their due. They consider it a noble aspiration to escape providing for their own needs through labor, and, by playing the angles instead, acquire the money to have it done by someone else.

Work then, and especially work that requires concentrated effort, sweat, acquired skill, and chronic callouses, is considered a nuisance. Work has become a sorry bridge between the might-have-been and the paradise of the future. A sense of the importance of the present moment and its works is lost in the dream of the "maybe." All the zest in our lives is exhausted in chasing grandiose dreams down the endless corridors of our imagination, leaving nothing but a grudging minimum of attention for the work at hand which is our sole point of contact with eternity and greatness.

## The Hook

The cable-driven street car provides us with an analogy that might serve to make my point clearer. The principle of operation of the old cable car was an endless belt which turned continuously under the surface of the street. When the operator of the car wished to start, he would drop a hook down into a slot, the hook would engage the belt, and the car would leap into action.

Vocation is a route which God has pre-ordained for us. It is a movement which we must embrace and which will carry us to our rendezvous with destiny. Just like the operator of the cable car we must sink our hooks into this movement, which means for us that we must become committed, bethrothed so to speak, to the work we are doing now, presuming, of course, that it is a good work. Prayer and dedication to the daily task will lead us in the direction that God wishes us to take. If we do not sink our hooks into the present task, we will get nowhere. I am convinced of the fact that once religion is related to work, sweat, toil and perseverance, we will have rescued it from the sticky morass of sentimental goo into which it has been cast by a non-theological generation. I believe that it is at work that we regain control of our imagination, so that it ceases to throw up dream-pictures before the mind, beclouding our judgment and melting the edge of our decisiveness. In work religion is concretized. We can become acutely aware of vocation in pain, effort and callouses. Through work we regain a healthy matter-of-factness which banishes phantasms, worries, uncertainties, inhibitions and neurosis.

But work is not merely therapeutic, it has a positive part to play in vocation. Work is the brother of Lady Poverty. Poverty without work is sloth. Through work and poverty we learn to become victims. As long as the idea of vocation is disassociated from daily labor we shall continue in the Protestant boot-strap tradition. It is we who will always be generating our own moods, practicing poses, creating attitudes, whereas in work we become docile to the demands of charity and of the job. We stretch out our arms, our bodies stripped naked of vain desires, and let ourselves be nailed to the demands of the daily effort.

Work will purge us, making us clean for prayer. Habitual concentration on the work at hand will discipline the brat of our imagination who bothers us at our prayers. Docility to the demands of work will prepare our faculties for a patient courtship with the Holy Ghost. In following out the precept of God "Henceforth thou shalt earn thy bread by the sweat of thy brow"

we will not merely perform a continuous act of contrition, but an act of love, for Saint Paul has added to this, "Work with your hands the things that are good so that you may be generous with those who are in need."

## **Vocational Training**

Vocation is not a thing to be approached academically unless you have the vocation to be an academician. It implies the business of handling situations, not passing subjects. Consequently, vocational training should deal with people as we find them, and problems as they exist. There is no need to manufacture problems for adults to unravel. If they are adults then their problems are under their noses. The vocation to which you are called most likely involves the things you are now doing. At any rate, unless you face up to the present situation there isn't a chance that you will ever face up to the situation of vocation.

I should like to outline briefly a method of vocational training for men. The general structure could be used as a skeleton for any special group, and I choose men because I know something about them. The purpose of the course is to provide the man with the minimum amount of knowledge and skill necessary for the progress of any vocation. To state it briefly, he must learn how to work by thinking about it and doing it, and he must have some understanding of the significance of work as a tool of Christian vocation.

The men must be called together in a group to meet periodically over a course of time. The meetings should be held in a workshop, not in a school room or a living room. Of necessity the men should be attired in work clothes because they are going to get dirty.

Two-thirds of the meeting time should be spent doing a job, becoming familiar with tools, and learning the practical means of getting a specific job done. For example, the men could hire a truck and pick up electrical fixtures from their own homes or their neighbors' homes that are in need of simple repair. Then an electrician who has donated his services will act as foreman to diagnose what is wrong and show them how to make repairs. Another example: they could pick up children's toys, cart them to the basement of a parish building and set to work restoring them under the guidance of people who know how it is done. Another example: the group of men could volunteer to go into a house in disrepair and set it in order for the inhabitants; they could





Now as Jesus passed  
from there , He saw  
a man named Matthew  
sitting in the tax collector  
place , and said to him  
"follow Me"



*arose and followed Him.*

learn to estimate the cost, the materials, plan the work in advance, assign specific jobs, and then set to work.

The entire work program should be approached as a job, and the more serious the need that they fulfill, the better. It is not meant to be a lark, but a charitable and needful task.

The last third of each meeting should be divided into three periods. First should come a talk on work method. It would be splendid if this could be given by the foreman. A suggested talk might go like this: Work is divided into the following divisions: planning, beginning, correcting, finishing, and enjoying; the man who does not know how to work bumbles the job in a series of steps that parallel that of good work; instead of planning, he worries; he wonders how he can get out of it, he wonders who he can get to do it for him; instead of beginning, he either roars into it or dabbles with it; instead of correcting he just tries to daub over his mistakes, making them worse; instead of finishing, he despatches and gives it up; instead of enjoying the work, he swears that next time he'll pass it over to someone else.

Other talks during the period could be on such subjects: "Beginning and ending your work in good order," "How to draw up plans," "Work with the material, not against it," "Don't make a fool of a job," etc.

The last part of each meeting should be devoted to a talk and discussion on the philosophy and theology of work. The point should be constantly stressed that every job we do is of a living cell in the body of our vocation. Work is an ordering of the faculties, a religious act of charity, a suffering and working with Christ. Tools are sacred vessels for which the Church has a blessing. Without the priesthood we would have no Eucharist but without the farmer and the miller we would have no Holy Communion. Without the mason and carpenter we would have no churches. Material for these discussions can be found in the Scriptures, the writings of the saints and modern Catholic workers.

## The Result

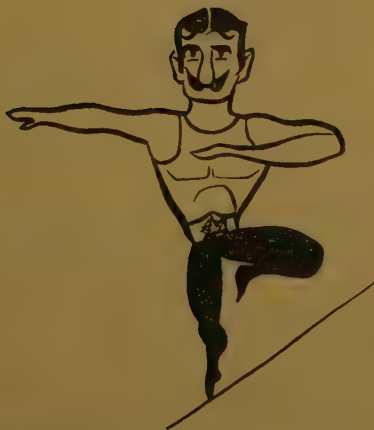
There is nothing very revolutionary in a training course of this kind except for the fact that it brings Christ in contact with the worker at and through his work. Men so trained are much more likely to see opportunities for charity because of their new-found ability to cope with situations, and their new-found realization of the relation of the religious with the practical.



It is more than likely that such a group may develop permanent "services" contributing their talents to the aid of the needy, and thus become a full-blown apostolate. At any rate, the first steps will be taken toward realizing that the Holy Ghost is the spirit of our vocation, and work as well as prayer is the body of our vocation. Combined, they constitute the mission to which we have all been called.

ED WILLOCK

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Balanced Personality

## The Vocation of Suffering

Hilaire Belloc speaks often of the "modern mind" to designate those "thinkers" in a growing group in our society who in their self-satisfied stupidity dump all things that their little mind can not comprehend, or their hands measure with standard scale or measures turned out in thousands from the assembly lines of our mechanized society, into a common rubbish heap which they in differently call "superstition" or "delusion." They call themselves the "realists." Realists—but they can not see suffering, their world does not admit pain in the scheme of things! They can see no meaning, no reason, no justice and especially no love in it. To them oblivion is kindness; they are the ones who want to murder the maimed, the crippled, the incurables, the feeble minded. "This is useless suffering," they tell us, "it would be better if these unfortunate people were dead."

They can not believe in God because of this, they say. They can not conceive a "good" God Who permits pain. To them God says nothing. I don't know if there is anything that can be said to (or for) them, because not believing does not take away or lessen the pain; it does not give meaning to it. Without God pain is meaningless. But for those who do believe, that is, with a practical belief, suffering does take on meaning, not in itself but because it becomes a means to union with Him.

The "modern mind" sees suffering as something degrading and mean, and together with its twin sister, poverty, it is despised, hated, feared and shunned. Yet the God-man, Christ, did not despise either of them, but on the contrary, embraced them both. And those who follow Him must walk in His path.

These know there is a dignity in suffering not equalled by any other human act or endeavor, for suffering is peculiarly our own. It belongs to humanity as nothing else does or can. It is ours, we fathered it, we nourish it and we are nourished (or destroyed) by it. That is why Saint Paul could say, "I will not glory but in my infirmities."

Suffering is not a part of God, it is completely foreign to His nature. It is so much a part of our nature, however, that God had to take on our nature before He could share it with us. He had to become man before He could suffer.

But why suffering? How are we to reconcile suffering, especially the suffering of the innocent, with a "good" God, a "just" God, a "loving and merciful" God? Even if He does not cause it, why does He permit it?

I don't pretend to be able to answer those questions completely to anyone's satisfaction, even my own. God guards the secret of His mysteries jealously. But this much is clearly understood. When we speak of the goodness, justice, love or mercy of God, we really do not quite know what we are talking about or we do not mean what is usually understood by those terms, but something infinitely above them. A poor example, because God's nature is elevated above the animal, is that of my pet and me. If my cat could say he loved, he could not mean what I mean when I say I love.

If we look at ourselves as we really are, as units or cells in the Mystical Body of Christ, a different light is thrown on the matter.

A body is made up of many completely different parts working together as a functional unit. The parts are necessarily different because of a difference in function: i.e., if my eye were like my foot I could not see.

But sometimes the cells of the body refuse to perform their particular function; sometimes they even become differentiated until they seem to take on the characteristics of other cells whose function they can not perform. They cease to obey the laws of growth and function that govern the other cells of the body. This happens in cancer and some other diseases of the body. And there is no pain, at least not at first, yet cancer uncontrolled leads to death of the part or whole.

In the Mystical Body we are cells with free will and reason. We can choose to act as if we were something we are not. We can choose not to perform the functions for which we were made. We can sin, for that is sin, and so become cancerous cells in the Mystical Body. But God is merciful, and gives us pain as a symptom of the disease in us, suffering as a symptom of disorder.

And just as in my physical body, the part that pains is not necessarily the affected part (as my head may hurt because of an eye infection, or in the case of amputation, I may feel pain in the part that is no longer there) so in the Mystical Body the symptoms may appear anywhere as well as (or instead of) in the part affected.

So in the Mystical Body it is not always the greatest sinner who suffers most but maybe the most innocent, the saint. Just because we are one Body we can suffer for others as well as for ourselves. Just because we are one Body, Christ could suffer for us and in us, and we can suffer with Him, in Him, for ourselves and for others. Seen in this light then, suffering becomes a means of healing, of strengthening, of purification granted us by a merci-



ful Father Who loves us enough to hurt us when it is necessary our own good or that of the whole Mystical Body, to heal us most despite ourselves.

We do not know always who has suffered for us, nor whom we suffer, but we must accept it, as my mouth accepts bitter medicine, or sting of scalpel, for the healing of disorder somewhere in my body.

And we offer our suffering to Our Lord in union with His own suffering; and know that He has suffered first for us, because by His own will the wholly innocent Victim for our sin. By doing He has sanctified suffering and given to it a dignity and efficacy above all other gifts which He has given to us. And every other way we seek Him leads finally, invariably to the physical, mental, spiritual suffering necessary to healing. The operation that removes cancerous tissue from our bodies is doubtless painful but it is the only way back to the happiness of physical health. The operation that removes the cancer of our sin is no less painful, but just as necessary for our spiritual health and happiness. There is cancer in our body, suffering is the bitter pill we have to swallow if we are to be well again.

That is the justice, goodness and mercy that is the love of God, that we can be healed. We don't have to understand how any more than my finger "understands" why it is so frequently pierced by a needle when it is my lungs that are sick. But my heart is capable of judging for my body, and Christ, Who is our Head, is capable of judging also.

To bear patiently and willingly this moment's pain is part of Caussade's "sacrament of the present moment." We need not worry about yesterday's pain, it is over, nor tomorrow's, it has not yet arrived. This moment only we are asked to unite our suffering with that of Our Divine Lord, that the whole Mystical Body may profit therefrom.

If you knew that your present suffering meant life for a soul now dying of cancer of sin, if you knew that it meant even one more soul would give glory and love to God, wouldn't you bear it gladly, and more? Then bear it gladly, for of that you can be certain.

HELEN CALDWELL

# The Vocation of a Journalist

*Good journalism  
is to give the news  
and the right comment  
on the news.*

PETER MAURIN

You can't publish a newspaper without making judgments on the news. Despite all attempts at mechanization and standardization, the necessity for these judgments will remain; they are required by the nature of the medium. Newspapermen have to decide what constitutes "news," what part of the day's quota of news is most important, what goes on page one, how many inches of type a given story will get, what element in the story belongs in the lead paragraph, what should be stressed in the headline.

Very few of these judgments are solely technical; most involve the personal and journalistic philosophy of the editorial worker. Consequently the basic beliefs and attitudes of newspapermen and newspaper readers are reflected every day on every front page in the nation. They are reflected again in the wastepaper baskets of newspaper offices, for an editor exercises his philosophy, his standard of values, just as much in rejecting a story as in accepting it.

If "objectivity" were an attainable ideal in a pluralist culture such as ours, no city would need more than one newspaper; every paper in the country would be substantially the same as every other, except for local-angle stories. The differences exist because different publishers, editors, and reporters have different ideas about what the people want, what they should get, the function of a newspaper, the state of the nation, the destiny of man, and the nature of the universe.

All this is sufficiently obvious; nevertheless, its implications have been disastrously neglected in a recent article which dealt with the current discussion on the alleged need for a Catholic daily newspaper. Mr. James O. Supple, writing in *America* for August 20, in effect denies that there is any such need. I believe the denial proceeds from a failure to examine the root evils of the secular press. Mr. Supple does not question or criticize the basic code that governs the secular press; he treats only certain of the more flagrant sins of particular journals. Since there are newspapers in existence which avoid these blatant evils—sensational-

ism, political bias, overemphasis on sex—he sees no point establishing a Catholic daily, which would only lessen the influence of these “stellar” newspapers. Instead, he urges that efforts made to induce Catholics to desert the cheap, sexy, sensation sheets for the dignified, objective, liberal sort of paper.

Mr. Supple probably feels he is being realistic, in contrast to the dreamy-eyed “enthusiasts” who are planning or urging the establishment of a Catholic daily. But if the *America* article contained the whole of his argument, it must be said that his “realism” achieves plausibility only by a religious adherence to the surface of things, by ignoring the fundamental point at issue in a discussion about the need for a Catholic daily.

### The Daily Seculars

The impression that proponents of a Catholic daily are unrealistic is created by intimating that the secular dailies are nearly so secular as they are daily. Mr. Supple quotes the Rev. Alfred J. Barrett, S.J., to the effect that “the secular press is not as bad as we sometimes imagine.” This is explained by pointing out that “every papal encyclical is now carried as news in full by at least two metropolitan dailies, and the tabloids find there a most interesting camera angles in episcopal consecrations.” These are instructive quotes, but they are not sufficient to carry the burden Mr. Supple puts on them.

Let us be clear about this. We have seen that newspapers can not be published without reference to a code of values. The code applied by secular papers everywhere, whether they are sensational or dignified, conservative or liberal, Democrat, Republican, or independent, is uniform in one respect: it is secularist to the marrow. This is a truism; you do not attack it by pointing out that some newspapers are less biased than others or print fewer pictures of semi-nude females than others do.

Good taste, dignity, and accurate reporting are all excellent qualities in a newspaper, but the few secular dailies which combine them all and thus attain the “good pagan” ideal are nevertheless failures, and they have failed precisely as newspapers. Why? Because they are out of contact with the most important part of reality. The unwritten, largely unconscious definition of news against which secular papers measure the events of the day include very little of the spiritual element, nothing of the supernatural. The inevitable consequence is that they project upon the news a distorted attitude toward life. They fail *as newspapers* because they do not see the world whole. What remains of their objectivity?



It is not proper to object that news is news, that the function of a newspaper is to present all the news that's fit to print, leaving to the reader the task of interpretation. The objection is disallowed for two reasons:

1. No newspaper—including the *Times*—carries all the news that's fit to print. The newspaper staff *chooses* what is to be sought as news and which parts of unsought material are to be used. If the staff (for example) does not believe that holiness is newsworthy, no reporter will be alert to find examples of holiness; any stories about holiness that by accident come to the paper will be regarded, quite accurately, as intrusions from an alien world. Such stories will be printed only if they are sufficiently bizarre. No newspaper reader can interpret what is not there to be interpreted; if the newspaper is blind to a large section of reality the reader can not supply the lack by the most ingenious technique of interpretation.

2. Even within the areas that newspapermen regard as newsworthy, they can not help influencing the reader through their judgments on the news. If a story about John L. Lewis' antics is given a three-column headline and 15 inches of type on page one, the reader inevitably tends to regard it as more significant than a two-inch item on page 38 about utility profits. Newspaper publishers, editors, reporters, and copyreaders interpret the news every day in a great many ways; if they have a false standard of evaluation, they interpret it wrongly.

### **The Yawn As Weapon**

When a militant atheist attacks my faith it is entirely likely that he will strengthen rather than weaken it, for he is fighting on my territory. By his attack he calls my attention to the state of my defenses and persuades me to pass my forces in review.

Secularism doesn't work that way. Let it first be recalled that the Christian ideal is to live by faith, to see the universe as God's handiwork and his fellowmen as his brothers, sons of a common Father. Secularism does not attack this conception of life and the cosmos by ridicule or by logical argument; it devitalizes the faith of a Christian simply by drawing his attention to other things. Living in a secularist milieu, the Christian finds nothing to remind him of his faith, a great deal to remind him of himself, his own needs, desires, ambitions. The things of this world are presented to him in a false light, so that they fail to fulfill their function of leading him to God. Instead, they act as distractions; they are proposed to him as ends in themselves rather than as means to a final end.

The faith of a Christian is in danger in a secularist atmosphere because it is regarded as irrelevant; it is conquered by a yaw instead of a blow. In the work of maintaining this secular atmosphere, secular dailies are a primary agent.

Every dogma of the secularist code is exemplified in the secular press; one might easily compile a *Summa Secularistica* from a week's issues of a given paper: "*Success*—self-fulfillment in one's chosen field, characterized by the acquisition of fame, money, power, or popularity"; "*Sex*—an institution created by amoeba and discovered by Freud; an irrepressible instinct whose expression is governed by social conventions"; "*Christmas*—an occasion for orgies of sentimentality and gluttony; a device for stimulating trade"; "*Science*—the All-High One in whose name every knee must bow"; "*Economics*—a means of bringing about the satiation of all material desires by making them ever stronger"; "*Charity*—a degrading condescension which perpetuates the social evils it meant to cure"; "*Faith*—a legacy from the Middle Ages which enslaves the mind and obstructs the free wind of inquiry."

These are not cited as quotations, of course, but as perfect legitimate exercises in the inductive method of lexicography. It would be illuminating to dwell for a moment on one more example. The word sin appears in secular papers very seldom, but when it does appear it is almost invariably surrounded by quotation marks, thus: "sin." As far as I know, no newspaper's style sheet requires this usage; the quotes appear automatically, as a natural result of the set of assumptions under which the paper operates. These assumptions, were they stated in print, would bear a great resemblance to the creed of the pagan Romans, in their latter-day decadence. Every one of them is opposed to the spirit of Catholicism.

One can be misled in this matter by certain superficialities. It is characteristic of secularism that it disguises its opposition to the Christian code; in a secularist society, religion has its place and function. Accordingly, secular papers customarily print a page of church news every Saturday. They occasionally print interviews with clergymen. Some of them have tacked the label "Religion Editor" on one member of the editorial staff. All this is fully in accord with the secularist code, which regards religion as a useful adjunct to society, a necessary department of life—acceptable and praiseworthy as long as it keeps its place. If any Religion Editor wishes to discover precisely what this place is, let him write a column or two on the contrast between the beatitude "Blessed are the poor in spirit" and current automobile advertising.

Mr. Supple and those who argue with him would have us direct the evils of the secular press by commandeering a flood of letters to the editor and by organizing a journalistic counterpart of the Legion of Decency. Doubtless this program is to be encouraged, but it must not be described as an attack on the secularism of the press. It is an attempt to pluck away some of the evil fruits of secularism rather than a means of exposing and cutting the roots of the thing.

The situation Mr. Supple fails to face is this: In the daily newspaper field, the Catholic viewpoint, the Christian code of values, is not now in competition with the de-spiritualized, frequently amoral, essentially pagan standard that dominates the medium. This means that Catholics or others looking for the truth must attempt, without adequate facilities or proper training, to judge the validity and weigh the importance of a thousand conflicting testimonies, at the same time trying to maintain the rigor of their faith against the subtle influence of the secularist context in which the news of the day is conveyed to them. Largely unaided, they must attempt the integration of literally millions of facts into some kind of conformity with the catechism's sketchy outline of the structure of reality.

The Catholic reviews provide some help in this task—but little help goes to a relative few. Further, these reviews are not primarily purveyors of news. The Catholic diocesan press is restricted by its nature to defending the formally religious interests of the Catholic section of humanity. It provides no real insight into the temporal order because it touches on temporalities only incidentally and discontinuously. Because diocesan papers are official organs published in the interest of a minority, they are wholly governed by the "Catholic-angle" principle: nothing may be printed unless it is in some manner connected with the Church's official. This is not intended as an indictment of diocesan papers; they were not conceived to meet the need we are treating here. They provide a valuable, in fact indispensable, service, and for the most part they are doing a good job. But it remains that there now exists no English-language newspaper in the United States in which all the news may be viewed in the light of eternity. That is why so many are talking about the need for a Catholic daily.

It is difficult for this writer to understand Mr. Supple's description of the movement for a Catholic daily as "just one more example of the growing tendency to urge the Catholic to retreat from the secular community because he has failed to meet its challenge successfully." A great many Catholic efforts stand



condemned by this line of reasoning—among them the magazine in which Mr. Supple's article appeared. To publish a Catholic daily means to try to place before the public a clear, forthright, charitable statement of the Christian world-view; is it proper to describe such an effort as a *retreat*? It seems that the word would be more aptly used to describe Mr. Supple's program, which consists entirely in protests and other negative measures. Since none of these measures is capable of altering the basic secularist orientation of the press, it follows that the whole program is a sort of surrender-before-battle.

### The Truth—in Context

We need a Catholic daily—indeed, many Catholic dailies—because we have been commissioned to present to our contemporaries the meaning of Christianity. We will not be able to accomplish this by teaching our creed as an isolated set of doctrines or by defending particular items in the creed from attack. Rather, we must try to demonstrate the full force and application of Christianity as a way of life and a measure of reality. A daily newspaper is by its nature well fitted to become an instrument in this cause, both because of its effectiveness as a medium of information and persuasion, and because of the universality of its interests. Almost nothing of interest or significance to human beings is outside the proper scope of a daily newspaper—and in this it affords a remarkable parallel to the Catholic religion. To combine the two effectively will be to forge a powerful weapon in the war against secularism.

The need for a Catholic daily is best met by a paper that is avowedly Catholic but wholly unofficial, addressed to the general public and in direct competition with secular dailies, uncommitted to any party or faction, free to cover all news areas and comment on any issue, and dedicated to the presentation of an integrated Christian viewpoint on the whole of life.

Such a paper will not report on the health of every Cardinal in the College, or play up the reassignment of a local curate over the passage of a housing bill in Congress. The paper, if it is to be effective, will not be an ecclesiastical house organ. It will be a Catholic paper, and consequently it will not be interested solely in news about Catholics.

At first it will have to depend heavily on the wire service. From the beginning, however, it ought to carry some news and good many feature stories from its own correspondents, who will be chosen for their spiritual insight as well as for technical competence. It should be stressed that their copy will consist of news

ries, not sermons. Ultimately the news services will be used chiefly as a basis for querying the paper's own writers.

Feature writers and columnists will be chosen, not for slick facility, but for their ability to create a Christian atmosphere in their writing and to raise doubts about secularist dogmas and the actuality of paganism.

A Catholic daily should be concrete, factual, light-hearted, strictly non-pontifical. It will not slant the news, if by slanting is meant the distortion of facts or the insertion of unlabeled editorial comment into news stories. If the paper is true to its nature, it will be the most objective journal in the country. This quality is to be expected in a paper edited by people who are trying to be Christian, for to be Christian means to be truthful and to have a set of values corresponding to the order of reality.

ROBERT HOYT

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EDITORS' NOTE: The author of "The Vocation of a Journalist" is one of a group of young (the oldest is 28) men and women who have already begun work on a Catholic daily paper which they hope to have on the streets of Chicago in fall.

Recurrently for twenty years there has been talk of a Catholic daily in this country. It remains a mystery why the launching of such a paper should be so difficult, considering that little, pre-war Holland had four, and indeed nearly every European country has one or more Catholic dailies. It seems even more mysterious when one observes the strange and extraordinarily bad journals which continue to exist from day to day, and even to flourish.

Whenever the idea of a paper comes up there is a lot of talk about the millions of dollars needed for initial capital, and the corps of international correspondents of solidly established reputation and professional excellence who must make the initial effort. Then enthusiasm dies out, possibly in the realization that it isn't worth so much trouble to give birth to something so like the *New York Times*.

Our friends in Chicago, who share intense convictions about the need and nature of a Catholic daily, and who feel reasonably certain that God uprooted them and brought them together for this joint vocation, propose to start by starting. Their great gift is seeing, dimly at this stage, what a Catholic apostolic daily would be like. They have had enough experience to know they are fit for journalism, enough to be formed in a secular or sectarian mold. They have burned their fingers behind them, voluntarily become poor and insecure, and are hard at work, day at prayer. The one thing they do not have and will soon very much need is money.

Does it seem like utter folly for Christians thus to cast themselves and their work on Providence? It doesn't to us, because that's the way we started INTEGRITY, and the way innumerable of our friends have fed their babies and fed their larders. God is a millionaire. It is as easy for Him to produce fifty dollars for the baby he sends the O'Briens, as to raise the greater amount needed for a newspaper.

It turns out, though, that it will not cost millions to launch the paper, nor anything near that. Our friends propose to begin on as small a scale as the circumstances allow, so the paper can grow in size and circulation as they grow in proficiency. It's called *The Morning Star*, one of the titles of Our Lady.

Please remember them in your prayers, and if you can afford to do so, please send them some money, care of Robert Hoyt, 336 South Mozart St., Chicago 12, Ill.



## Technology and Work\*

In the early days of the machine age, the days when the amount of work done mechanically was small, it was not recognized that mechanization must lead to a new organization of work, a planning to which man himself would be forcibly subjected. But with the advance of technology, the consequences of increasing mechanization of work become more and more apparent. Not only are more and more men employed mechanically, but the work also becomes more and more specialized. To scientific specialization is added technical specialization. The growing specialization of the sciences, which creates artificial isolation and departmental walls, has its counterpart in technology as it breaks down and cuts up human work.

It is one of the characteristics of mechanized production that every one of its parts is replaceable and interchangeable. The apparatus can be taken apart, and it can be put together. Parts that are worn or damaged can be repaired; old parts can be removed and new parts substituted. And it marks a step forward in the organization of technology that these replaceable, interchangeable parts themselves are subject to rationalization, standardization; that they can be typed and standardized in a fashion that extends into every branch of technology. The advantages of standardization are so obvious that they need not be discussed. Standardization is one of the methods which add to the simplicity, the flexibility, and the perfection of the technological apparatus.

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\*This is an excerpt from *The Failure of Technology*, published by Henry Regnery Co., Hinsdale, Illinois, \$2.75. Earlier chapters appeared in our April and September issues.

But just as the machine itself can be divided and taken to pieces, so that its parts become replaceable and even interchangeable, so also the work that is done with and by this machine can be divided and taken to pieces. Work can be broken up into actions, forming a chronological chain of mechanical operations, and this in turn leads to the functional employment of the laborer. Mechanized work loses that physical co-ordination which characterizes all purely manual work.

When we study the typical hand tools, we find that they are adapted to the human body. Shovel and spade are basically nothing but extensions of the digging hand and the digging arm. The hammer is essentially the fist; the rake has fingers. The handles of these tools, their size, their shape express their close connection with man's body. A good scythe, for instance, and the mower who wields it are perfectly fitted to one another. The meticulous care with which a billiard player selects his cue remains a mystery unless we understand that the one particular cue he chooses from a set is the one which is exactly fitted to his body by virtue of its weight, its length, its taper, and many other qualities. Only if we understand this relationship can we understand why all play, why all work is beneficial, provided that it is appropriate for our body. This congeniality, however, is eliminated to the extent to which the machine penetrates and becomes mechanically autonomous. Work is split up mechanically and dissected into minute time segments. An immediate impression of this specialization of the work process can be gained by looking at the specifications of the "Help Wanted" ads of industry, and the terminology used to describe the type of work. There are market researchers, calculators, supervisors, time-study experts, part designers, filing clerks, tolerance checkers, efficiency experts, production-layout specialists, group-work organizers, model makers, blueprint translators, time-study clerks, and production-cost calculators of all kinds.

What is the meaning of all these preparatory work activities? They break up the total job into fragments, into the smallest possible units of work. Often it is just one single motion, one single uniform twist of the hand which the worker repeats day-in, day-out, year after year. Such a worker is no longer a hand-worker, a "handy man," a term that denotes one capable of doing more than one job and doing it completely. He retains a function only, a functional task prescribed by the mechanism. The more technology advances, the more it specializes, and the larger becomes the amount of purely functional labor. To the extent to which this happens, the work becomes detached from the work-



man, separated from his person—it becomes autonomous. There is no longer a vital relation between the worker and his work, in the case of the artisan; this relation is purely functional. The machine operator is as interchangeable as are the parts of the machine. The worker can be switched to any other function, with ever greater ease as the functional character of the work becomes more general; that is, the more specialized the work becomes. The standardization of machine parts brings greater usefulness; just so does the operator become usable for any other machine operation.

But it would be a mistake to think that this greater usability means a higher degree of freedom. The opposite is true. Functionalism of work, which means that the work becomes autonomous, leads to the dependence of the worker upon the apparatus and the work organization. For now he loses the right and the power to determine himself what work he is to perform. He is more mobile, but precisely for this reason he is more easily harnessed to the organization. Since his work is no longer in a manner related to his person, the work can be more highly organized. The worker, being interchangeable, can be put anywhere. He must now expect also to be put to work against his will, that is, to do forced labor. For the more widespread and complex the apparatus, the more inescapable becomes the compulsion it exerts upon man. He cannot escape this compulsion. He is not even able to investigate it; all his efforts to do so are in vain. There are futile as the efforts of the prisoner who has been put into a treadmill which turns faster, the faster he tries to run away.

Still, there is a difference between the prisoner and the laborer. The laborer, in his own thoughts, favors the progress of technology and organization. He only endeavors to gain control of them himself, for he cherishes the false hope that in this way he can improve his lot. In other words, his thought is social, more so than that of others. But his socialism, which advances in step with technology, is nothing but an adjustment of his intellect and behavior to the technical work organization.

The labor organizations spring up wherever laborers realize an awareness and an understanding of the fact that they have become dependent and that they must organize to offer joint resistance. All such organizations are marked by the hatred with which they look upon the unorganized worker, the worker who has not yet grasped the compulsion of mechanical labor and the necessity of surrendering his independence to organization. As the workers unite, however, they unwillingly fulfill a condition

of technical progress, the condition that everything must be organized. Workers, thinking they are acting on their own volition, work with enthusiasm, but their organization into unions is only an expression of the mechanical compulsion to which they are subjected. These organizations which try to make certain types of work a preserve for their group, disintegrate as soon as the perfection of technology mechanizes all work; when the organization of work becomes universal, when everybody becomes a worker.

### **The Fallacy of Specialist Thought**

It goes without saying that the technician rejects everything that does not correspond to his ideas of efficiency and purpose. He will not doubt that what is technically purposeful is also desirable and advantageous. An inefficiently-constructed machine gives him discomfort and disgust. In this it may be said that he is motivated, not only by mechanical rules, but by professional honor and self-esteem as well. For a piece of slipshod engineering is not only inefficient; it also shows its designer in a bad light; it exposes him as a bungler.

But this concept of efficiency needs examination. We must find the limits within which it makes sense. An example will make this clear. A well-constructed automobile is efficient because it fulfills the purpose it is meant to serve. Let us suppose that five million cars had been built according to such a well-constructed model, and that they were all in use. Nothing is changed thereby in the efficiency of the model; rather, it could be said that such extensive use is sufficient proof of its efficiency. We could go further and suppose that this automobile, manufactured in some large plant, had been so successful that every adult in a large country makes use of it. Its efficiency is demonstrated by this even more clearly.

But we must not forget that this efficiency is a matter purely of design and of production; that is, that it is a specific efficiency. Whether it serves a purpose that every adult in the country owns and operates an automobile is, however, quite a different question. It is obviously of a more general nature, and as we go into it, we shall find that it takes us beyond the realm of technology. This is why technicians have never asked it. The technician derives a direct benefit from the fact that a maximum number of automobiles are in operation, for the mechanization of traffic answers his needs and his desires. He thus brings the automobile to technical perfection without a thought of the nontechnical consequences which an incessant increase in the number of automobiles

must have. He will even demand that everybody should own at least one automobile, and we all have heard the jubilations with which this demand has been greeted.

But whoever approves of anything like the "two cars in every garage" idea, by implication grants to every person an additional use and consumption of metals, oil, gasoline, coal, rubber, and other materials, which applied to the whole earth, would lead to an extreme squandering of resources. To the direct consumption produced by such mechanization there must be added that other consumption which is a by-product of mechanization. Production and processing plants for all the raw materials, such as mines, steel mills, rubber plantations, are only part of this additional consumption. Enormous expansion of road networks, traffic organization, services of all kinds are other immediate necessities. Motorization may be considered as a result of the technical organization of work, or, vice versa, the technical work organization, a result of motorization. Both are like the jaws of a pair of tongs, pressing down with equal force. All technical organization extends the technical apparatus; all mechanization in turn increases the rationalization of the social order. As long as the technical organization grows, its apparatus must grow, and vice versa. If we consider, on the one side, the technical organization as a whole and, on the other, the whole apparatus with which it works, we gain a complete picture of the giant tongs and of the tremendous pressures which they exert.

It would be a grave mistake, however, to think that we are dealing here with an orderly process, a process which produces or performs anything beyond its own expansion. Appearances to this effect are deceptive. He who makes such an assertion will have to bear the burden of proof. The fact that some apparatus further the organization of certain work, or vice versa, is inconclusive in this context. For this is a mere tautology. Nor can any ultimate profits for mankind be proved by the rational production method of technology. For these methods produce equal results in quite a different direction: they promote the squandering of resources.

According to Plato, the difference between science and applied mechanics lies in the fact that mechanics is devoid of insight into the means it employs, is ignorant of their nature, and therefore is an ignorant pursuit and not a science. The reason for this limping behind in perception lies in the goals which the mechanical arts pursue. Because technology pursues its own ends, it fails to produce a bigness of mind capable of visualizing as a whole the evolutionary trends which evolve from the mechanization and

organization of human labor. This would require a freedom of spirit that cannot be expected of any specialist. For the specialist, whatever his field, is in the service of technical organization. Specialization of work is nothing else than one of the principles on which the entire present-day organization of work is based, a much-praised method which, we are assured, is particularly efficient and profitable. Moreover, specialization perfectly suits the type of mind that focuses only on functions, regardless of how unhealthy this "watchmaker" mentality may be for mankind. Thus we find any number of so-called "leading men" who will prove and extol the high efficiency of the technological apparatus and organization—and are quite satisfied with such a proof because they do not think about the relationships inherent in any concept of purpose. Such proofs however do not prove a thing. For no matter how efficient mechanization and organization of work may be, even if the ultimate limits of efficiency of full automatism should be reached, this does not even touch the question we have put; it evades it. That question was: Where does all this efficiency lead to? Where does it leave man? That question can not be answered by means of functional thinking, which focuses forever upon the wild confusion of phenomena only, and which pursues forever the sequence of phenomena through lifeless time in order to dissect them.

FRIEDRICH GEORG JUENGER

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**Mechanical Aptitude**



## BOOK REVIEWS

### The Mystical Life

**THE MYSTICAL EVOLUTION  
IN THE DEVELOPMENT  
AND VITALITY OF THE CHURCH**  
By Very Rev. John G. Arinterro, O.P., S.T.M.  
Herder, \$4.50

Saint John of the Cross. The author writes not only to inform but also to correct errors about the spiritual life which have crept in through Protestantism.

Father Arinterro, who died in 1928, was a great Spanish Dominican whose lifework changed from natural science to mystical theology. He was quite a famous spiritual director and himself very holy. His work is much like Garrigou-Lagrange's, or rather it is the other way around, for Father Garrigou-Lagrange learned from Father Arinterro. They cover the same general ground, but the Spaniard's work is rather less "scientific" in presentation. He has tried to stay on the level of theological mystery solicitous not to corrupt the doctrine by reducing it to the level of our understanding. Of the two there seems to be but little choice, but if I were to make a choice I think I would favor Father Arinterro, as being less polemic and therefore somewhat more inspiring.

CAROL JACKSON

### Introducing: Saint Joseph

**THE KING UNCROWNED**  
By Michael O'Carroll, C.S.Sp.  
Newman, \$2.50

We have become accustomed to the presence of a shadowy, barely identifiable figure who fades into the background of all conceptions of the Holy

Family. His presence in the company of Mary and Jesus shares the same lack of distinction that characterizes the civil-service man seen hovering in the photograph of Mr. Truman. It is true that we and Joseph are both more than happy that he remain dwarfed beside the heroism of Mary and the awful magnificence of Christ. Yet it is to our benefit to realize his otherwise gigantic proportions in the redemptive picture. It is unlikely that we will know Christ unless we understand Saint Joseph. This is especially true when we attempt to shed Christian light into those spheres over which the Patron of the Church exercises his assigned dominion. These spheres serve as chapter headings to Father O'Carroll's excellent biography: Jew, Beloved, Husband, Father, Protector, Teacher, Workman, King, Hidden, The Just One, Saint, Patron, and Peacemaker.

The author does not try to swell the meager information we have concerning Saint Joseph by using the tricks of a novelist, but rather he uses each fact as a key to penetrating into the inner mystery of this man who stands at the apex of history like a colossus straddling the ancient and modern divine testaments. The book is written simply. After reading it, you will see Joseph as God desires him to be seen, in all his greatness, his manliness, his justice.

ED WILLOCK

## We Can Prove It

### **PREFACE TO THE BIBLE**

By Rev. Gerard Rooney, C.P.  
Bruce, \$2.00

### **REASON TO REVELATION**

By Daniel J. Saunders, S.J.  
Herder, \$3.50

Catholics today need solid, convincing answers to the attacks and questions aimed at them regarding the validity of Sacred Scripture. These two books provide the answers in readable terms the layman can readily understand.

"The God that 'modernism' thought it had buried is still its Judge. Truth, indeed, is always burying its undertakers," Father Rooney, for many years Professor of Sacred Scripture, writes in his foreword. He proves in an interesting, simple and convincing manner that the truth of the Bible, taught by the Catholic Church, continues to withstand today the most severe tests of scientific and historic research, and that it does indeed bury the numerous critics bent on discrediting it.

He explains how we know the Bible is divinely inspired, the nature of divine inspiration, and the rules of interpretation, that is, the many linguistic, historic and cultural factors involved in arriving at the exact meaning of biblical texts. The Popes' explicit statements that Sacred Scripture contains no error despite critics' claims that many contradictions arise in comparing texts with one another and with historical and scientific data, are clarified, and specific difficulties are answered. The reader is well prepared to be on guard against specious arguments offered by pseudo-scientific critics.

The main purpose of *Reason to Revelation* is to establish the divinity of Christ. To do this, Father Saunders first demonstrates the reasonableness and validity of the Church's definitions and doctrines in so far as the Bible is concerned. He then gives numerous refutations of specific claims and theories of well-known critics—rationalist, deist, sceptic, etc. This is a good book to have around now that these old arguments are being raised again.

ALICE VISLOCKY

## Antidote for Sloppy Thinking

### **BARBARA CELARENT**

By Thomas Gilby, O.P.  
Longmans, \$4.00

It cannot be accidental that many of my friends and I feel an increasing desire to study logic. It may be because, in a world which overwhelms us with factual material,

we sense that the failure to arrive at truth is an intellectual inability to sort and distinguish. There is, in fact, hardly anyone who does not smell something funny in the reasoning of his friends, the advertisers, the politicians and the would-be savers of the world. A sense of logic is innate in the human person, but it can, like the conscience, do with some polishing up.

Here, then, is a book which deals not only with logic in the narrow sense, but with the scholastic dialectic of Saint Thomas Aquinas, which reaches out to all the subtleties and pitfalls of the human reason. I must confess that I had never encountered dialectics before, and that it was with the intention merely of sharpening my powers of deductive reasoning that I began to read this book. Instead of a narrow science I found an

enlargement and enrichment of all my thinking processes. I found, too, confirmation and elucidation for the types of approach to the truth which I had been groping for out of necessity in my own work—things like Saint Thomas' use of analogy.

So it is a rich book of its nature. But it is very condensed, so you have to strain your brain to read it. Furthermore, the author has a wealth of cultural knowledge which he introduces, to make it richer and also a little harder. He has a keen, but English, humor, which means the addition of a few blind spots. In fact, the book is like the tile all the way through—deceptively beguiling. *Barbara Celarent* is not a girl's name, but a device for remembering syllogisms.

Among the most useful parts of the book are the sections on induction, deduction and the method of the sciences. Also there is the recurring emphasis on the fact that Saint Thomas does his reasoning in respect to the real, concrete universe and, owing to his doctrine about universals, does not have the problem that has plagued modern philosophers, of relating their abstractions to a material world.

The author is an English Dominican priest who wrote it on board the ship he chaplained in the late war.

CAROL JACKSON

## Peace of Spirit

### THE WATERS OF SILOE

By Thomas Merton

Harcourt, Brace, \$3.50

Here at INTEGRITY we joke about putting in place of a review of Thomas Merton's *The Waters of Siloe* a notice that we are unable to review the book

as the reviewer left suddenly for Gethsemani and took the book with him. It is that kind of a book.

This book, in a real sense, is a sequel to *Seven Storey Mountain*. In fact, if you are one of those who preferred reading the second part of that book, the part after his conversion, then do not be surprised if you find this book the better of the two. Its subject is the Trappist (or Cistercian) Order, its history and its spiritual character. This may sound dull, but, believe me, it isn't. Cistercian life is presented as a living and vital organism. And it is done so simply and in terms so readily understandable that no one with any religious feeling should find difficulty in understanding and enjoying it.

The lesson of Cistercian history is that the destiny of a religious order depends on its fidelity in letter and spirit to the ideal of its founders. This lesson had two aspects: first, whenever the Trappist Order, being contemplative in its ideal, took on the bustle of the active apostolate, it suffered a loss of fervor and success; and secondly, whenever the monasteries of the Order replaced the serene, unbounded confidence of a mystical atmosphere with the gloom of a hardened asceticism, the Order again ceased to prosper.

In the second part of the book, Merton is wonderful in explaining the contemplative-mystical character of Trappist life. And in doing so, he champions this century's spiritual revolution of the Little Flower, Saint Therese, as a "reaction against systems of spirituality that placed inordinate emphasis upon sin and made people fix their attention on themselves and their own miserable souls and their own penances, instead of teaching



em to believe in God's love and trust His infinite mercy and allow themselves to be guided by His wise Providence. . . . There is only one thing that matters in religion, and that is love: not our love for God but, love all, God's love for us. For if we try to give Him a love that has not first been given to us by Him, our love is nothing. Everything comes from Him and from His love. The aim of the spiritual life should be, therefore, not to keep us far from God, trying to placate His anger by an Egyptian slavery of penances, but to bring us close to Him, purifying our hearts by a perfect love that casts out all fear and consumes all desire for anything but God alone and, therefore, at the same time fills us with confidence in Him."

While Merton applies this doctrine to Trappist life, it requires no stretch of the imagination to apply it to secular life. A reading public that has made best sellers of books like *Peace of Mind* and *Peace of Soul* would go for this book of interior peace, a peace of spirit. Tense lay apostles can well apply this doctrine to their spiritual difficulties, for as Merton says, "confidence born of divine love is the secret of sanctity."

But its message will have special appeal to you if you are one of those whom Merton describes as looking for a life which least resembles the life men lead in our world, and who feel the uselessness "of living for things that you cannot hold on to, values that crumble in your hands as soon as you possess them, pleasures that turn sour before you have begun to taste them, and a peace that is constantly turning into war." If you are so inclined, then let me inform you, it is the Louisville and Nashville R.R. that stops twice daily at Gethsemani. Pray for me when you get there.

PETER FONDIS

## True Devotion

### THE PRESENCE OF MARY

By Francis Charmot, S.J.

Transl. by Sister Mary Agnes  
Fides, South Bend, Ind.

Cloth \$2.50, Paper \$1.50

The Old Testament opens with the Spirit moving over the waters and natural light being created. The New Testament begins with the Spirit moving over the waters of Mary's womb and the Eternal Light being born.

In this excellent book the author explains the doctrine of the true devotion to Mary in a marvelously simple way that is at the same time full of scholarship. Those to whom the wording of Saint Louis de Montfort's *True Devotion to the Blessed Virgin* seems at times obscure will find the doctrine here explained clearly and logically even though not with the Montfort's extraordinary fervor.

A great proportion of the book is given to the titles of Mary. Old Testament prefigurations of her and their fulfillment in the New Testament are admirably told. Mary is seen as the Queen of Catholic Action and its educator. The consecration to Mary is described.

The reviewer has only one minor fault to find with the book. He sensed in the writer a fear of saying anything that might draw down the wrath of those who are always afraid we may give Mary too much honor. Their name and number, alas, are legion!

The book is misleading in this fact—that some may read it without realizing what consecration to Mary means. Anyone who is moved to



make the consecration will find himself suddenly plunged into the world of Mary where the warfare is not merely an intellectual one but a contest with principalities and powers. This doctrine, it seems to us, is the real Catholic dynamite.

ARTHUR T. SHEEHAN

## Book Notes

Here are a group of recent releases of particular value to those who are married, or for priests working with the family apostolate:

*Seven Keys to a Christian Home* is a marvelous little pamphlet written by Emerson Hynes, the father of six small children; he provides with seven basic principles upon which a Christian home is organized, considering both the physical house and the spiritual community within (NCRLC, 3801 Grand Avenue, Des Moines, Iowa, 20¢).

*Christ in the Gospel* is a small pocket-size book that should surpass in popularity Father Stedman's pocket Missal and *Readings from the Gospel*, which it resembles so much in spirit and format. Its arrangement is the work of Father Frey, Father Stedman's successor at the Confraternity of the Precious Blood (5300 Fort Hamilton Parkway, Brooklyn, N. Y.). It is profusely illustrated and the matter is taken directly from the Four Evangelists, untouched but rearranged to provide and encourage daily reading. Married couples who carry the bulky family Bible to their Gospel Inquiries will find it more convenient to tuck this great book into their purses and pockets. It should join our wallet, key-chain, and handkerchief as part of our daily pocketful. The price ranges from 50¢ to \$3.75 depending whether you want it plain or swanky.

Please encourage the distribution of this book. Wide distribution is the only way that prices can be kept down, and that is what readers are asking for.

Father Bernard Meyer of Maryknoll has put his hand to the task of compiling a workbook for family Catholic Action, making the whole business much easier for the priest or layman who wants to start the ball rolling and keep it rolling. In *The Christian Family in Action* he does the job as nicely as one might expect after seeing his earlier workbook for unmarried apostles. Father Meyer does everything but round up the members for you; the philosophy, technique, subjects, and actions for the twelve-month period are outlined with economy and competence (a booklet and a quarter each, Center for Men of Christ the King, Herman, Pa.).

A less detailed and less expensive pamphlet (35¢) which parallels Father Meyer's workbook for family action, has been put out by the Chicago Federation of Christian Family Action (100 West Monroe Street). They call it *For Happier Families*, and it tells you how to start a Christian Family Action "section" and outlines a program for fourteen meetings.

In recommending either of these last two workbooks, we feel obliged to warn the novice against depending too much upon the book. The sooner a Christian family group begins to walk for itself, the sooner it will be an effective instrument for good. This in no way qualifies our praise of these two workbooks. Both have been written after some experience. But the group in your parish or town will not live until all preconceived notions have given way to the action of the Holy Spirit in your hearts, your minds and your milieu. These books are a springboard